Numb. 25.

Heraclitus Ridens:

AT

A Dialogue between Jeſt and Earneſt, concerning the Times.

Tueſday, July the 19th. 1681.

Jeſt. IGnoramus! *Ignoramus! Ignoramus!* —— Well! I am glad I was not born to be a King; for I find if my life had lain never ſo much at ſtake, *Ignoramus* would have been ſo far from endeavouring to preſerve it, that he would have known nothing of the matter.

Earn. What ails the man? what's the matter? your Perriwig ſtands a Tiptoes, as if you had met a *Hatfield* Viſion.

Jeſt. Met, quothe, I met with the Goblin *Ignoramus* juſt now. Well, Mr. *Ignoramus*, if ever I have any thing to do with you, hot or cold, never truſt me for a farthing; nay, if you make nothing of *Kings* and *Oaths*, e'en the Devil and your Worſhip ſhift it as well as you can, but deliver me from both your Clutches.

Earn. Prithe be pacified, the *true Proteſtants* I aſſure you ſay Mr. *Ignoramus* is an *able ſubſtantial man of underſtanding, and hitherto of clear Reputation*; and beſides all that a perſon of a *Tender Conſcience.*

Jeſt. Yes, if the life of a King falls under his conſideration eſpecially; Oh! then his Conſcience is as tender as a quodled Milſtone, as ſoft as gelly of Adamant, or the Down of Flints.

Earn. Come Sir, I tell you *Ignoramus* is a man famous in his Generation, a man of Renown; he fills all mens mouths *England* and all *Europe* talks of him, as a man of Prodigy and Wonder, nay they ſay he is even aſtoniſh'd at himſelf.

Jeſt. And well he may, conſidering not only his preſent Glory, but how great he will look in Cronicle hereafter, when his Courage ſhall be celebrated to Poſterity for ſuch a hardy attempt as running upon the mouth of Hell, when 'twas loaded with all its Croſs-bar ſhot of Damnation. Why? *Curtius* who rode booted and ſpurr'd full tilt into the Yawning Gulph, will ſo hang his Ears to ſee how like a white-liver'd Fellow he looks, to this Cap-a-pe Conſcienteer *Ignoramus*, that I cannot but laugh to think on't.

Earn. Nay *Marcus de Ariano* the *Italian Capuchin* at *Mazeyk*, of whom *Dick Janeway* tells us, is a meer whiffler in point of Miracle to Father *Ignoramus*; he has opened more blind Eys, made more people who halted between two Opinions throw away their Crutches, and made more dumb perſons ſpeak, like the Dumb Son of *Craſus*, *Nolite Regem occidere, Oh ſave him; it is the King*; I ſay he has done more Miracles with one word of his mouth, than the ſilly Fryer will do as long as he lives.

Jeſt. Oh brave *Ignoramus!* how happy is he too to have you for his Hiſtorian!

Earn. Nay, I le do him Juſtice, which is more than he would do the greateſt King in *Europe*; I am reſolved he ſhall be the chief Saint in the Fanatick Calendar, and that 8. *Idus Julii* ſhall be his Anniverſary.

Jeſt. Why? that will jump luckily, for that day they ſay is to be a Day of Thankſgiving, *in ſecula ſeculorum*, among the Well affected; *for the Wonderful and miraculous Diſcovery of the Horrid Popiſh Sham Plot againſt the life and Dignity of the Illuſtrious Proteſtant Joyner*, which will be obſerved a little more ſtrictly than the 30th of *January*, the anniverſary day on which King *CHARLES* the firſt was barbarouſly murdered by a pack of Villains who called themſelves *true Proteſtants*; and did the very ſame things that the preſent *true Proteſtants* do, to make the World believe they were ſuch, had the ſame Zeal for the preſervation of his Majeſties Perſon and Government, talk'd againſt *Popery*, and yet ſwallowed *Perjury* and crack'd *Oaths* as faſt as a Monkey does Haſelnuts. But now you talk of the *Proteſtant Joyner*, what do People ſay about him and his Jury?

Earn. Have a Care, that is a *Noli me tangere*, *ſacraſancta Jurat. Majeſtas* is not to come within unſanctified Lips: Mr. *Mayor* has given you a ſufficient Caution not to touch the hem of their Garments; *there is a Reward offer'd*, he ſays, *to any that ſhall produce any perſons ſo bold as to reflect upon their proceedings as unjuſtifiable.*

Jeſt. Very fine! the King and Government may be reflected on, and in the moſt horrid manner, and by 19 *Ignoramus*'s, his life may be put in the ſcale againſt the *Proteſtant Joyners* and be found too light; and they muſt not be reflected on. Well! I'le go and get the Reward and tell them, I will make this and other true Reflections upon them, and let them do their beſt and their worſt: and I doubt not but publick Juſtice will reflect upon them for it, and the impudent *Mayor* of *Goatham* who will never leave till he comes to the ſtool of Repentance; as for ſlandering them I ſcorn to ſlander Taylors, Confectioners, Flax-men ſo much, that I would not touch their Reputation with a pair of Tongs.

Earn. Nay, they ſay, one of the Evidence told the Foreman of the Jury, that *he need not be ſo ſcrupulous, for he knew what was ſworn was true*; and more than that 'tis ſaid, *that he thought this Evidence ſo honeſt a man, that it is not long ſince he was bail for him, and now let them make the beſt they can of this Reflection too.*

Jeſt.

Jeſt. Gothe, not ſo furious, Impartial *Dick* tells you eleven of the 19 were in all things *Regular and conſtant Church of England men.*

Earn. Thanks to honeſt *Dick*; the Fanaticks are aſhamed to own men who have no ſenſe of the value of the life of their King, after all the outcries they have made for his Majeſties preſervation, and now we muſt have them pin'd upon the Church of *England.*

Jeſt. But I would have *Dick* to know that the Regular and conſtant Church of *England, as by Law Eſtabliſhed*, for there lies *Dicks* Jeſuitical Equivocation, defies the Devil and all his Works, all Plots and Plotters, whether Papiſts or Fanaticks, and among the greateſt of them, ſuch as preſer the preſervation of the life of a little Boxmaker, before that of their Sacred Sovereign, for whoſe preſervation, Heaven has declared ſo miraculous a tenderneſs, in diſcovering ſo many Plots, and defeating ſo many attempts both of Papiſts and Fanaticks againſt it.

Earn. Well, they may ſtruggle and flutter with Vindications and modeſt Reflections, but the Birdlime is got into their Wings, and notwithſtanding all their Impudent out-facings of the matter, I doubt not but a Horrid Conſpiracy will yet by unqueſtionable teſtimony be made out, as clear as the Sun, to the converſion of the Innocent and miſguided Diſſenters, and the Confuſion of the obſtinate Conſpirators and their dark-Lanthorn Conſciences.

Jeſt. Nay, ſure all this Soap and ſcrubbing, and larder, tells us there is a ſtain which they would fain rub out; and ever while you live, Guilt makes more Apologies and Vindications than Innocence; and the more they hide, the more we ſhall find.

Earn. Well, but I have another Reflection which I preſent them with, and that is to know what they have done with the Popiſh Plot? for 'tis ſaid they have knock'd it o'th' head.

Jeſt. Some People will kill two Birds with one ſtone; but here are three Plots fairly brought to bed, without the help of Mother *Cellier*, or the Youths of St. *Omers* Mrs. *Price*, Reading, or Tasburough.

Earn. The man of Modeſty indeed, in his Reflections, tells us, *there are ſome Reaſons why thoſe very Witneſſes ought to be believed in whatſoever they have ſworn againſt the Papiſts, though no Faith or Credit are to be given unto what they depoſe againſt Proteſtants.*

Jeſt. Ay marry Sir, I was big with Expectation to ſee a marriage between Truth and Perjury, to ſee an infamous proſtigate Wretch and an honeſt man in the ſame perſon, but truly I loſt my longing, for the modeſt, baſhful pretty thing had loſt his Reaſons, and fobs us off with a flap with a Foxes tail, *that he ſhall at preſent decline the Conſideration of thoſe Reaſons.*

Earn. Nay, the Fool at *Athens* who forgot his own name, has as good a memory as this *Modeſt Vindicator*, and will find it before the other finds his Reaſons; for let it be a Reflection as ſevere as it will, it is true, 'That the Jury, muſt either believe the Witneſſes forſworn; and then what 'credit can be given to perjured men, either for the 'paſt or future, ſince Perjury is the greateſt diſabili-'ty of a Witneſs in the Eye of the Law? Or if 'they do not believe the Witneſſes perjur'd, and yet 'would not find the Bill, they muſt be perjur'd 'themſelves; and this is e'en handy dandy, pickly pandy, upper or nether, chuſe you whether, take you one and leave the other.

Jeſt. But I cannot imagine what reaſon Mr. *Dugdale* ſhould not now be thought an honeſt man, when even *Colledg* himſelf upon Oath vouches for him in the late Lord *Stafford's* Trial.

Earn. That's right, the *Proteſtant Joyner* fills *page* 145. of the printed Trial with the Vindication of Mr. *Dugdale*, tells us, 'He went with him 'to the Tower to ſpeak to the L. *Aſton*, to make up 'his accounts; and ſhews, that he was no neceſſi-'tous perſon, having two or three hundred pounds 'owing from my Lord by my Lords own account; and tells you further of the Young man whom he enquired of, about Mr. *Dugdales* Reputation, who came to ſee him at Captain *Hawley's* Chamber, and paid him ſuch reſpect, who told him that Mr. *Dugdale* was as honeſt a Gentleman as ever lived in their Family.

Jeſt. Well! come, ſay what you will, a man may be an honeſt Man and an arrant Knave, a ſubſtantial Evidence, and yet guilty of Perjury, according to the Doctrine of theſe *true Proteſtants*, who can reconcile Heaven and Hell, black and white, Truth and Perjury, and do all the Miracles you would deſire, to ſave a little Traytor, in defiance of Law, Juſtice, Conſcience, Honour, or the life of the King into the bargain, and ſo God b'w'ye.

Earn. Nay, ſtay and take a little Antidote of Quere againſt the Infection of *Perjury.*

1. Whether, if Mr. *Sh. B.* and Mr. Ald. *L.* as 'tis confidently reported, ſaid in open Court, that *the Evidence was ſo full and clear, that the Jury muſt find the Bill*, it was not as ſevere a Reflection as can be upon them? and whether they will not fall under the danger of Mr. *Mayor* of *Goatham's* Menace for reflecting upon the Majeſty of a Sovereign Jury?

2. Whether the Officer of the late Reformed Militia mentioned by the *Modeſt Vindicator*, be not caſhiered? and whether it was his Modeſty that hindered us of an account, how a certain Reformado having made bold to beat up his *maids quarters*, and not being able to perſuade her to lay it to his Apprentice, when ſhe broke aſunder, came and acquainted his Wife with the diſaſter, and that *ſhe lays it to us?*

3. Whether the Hop-Merchant in *Thames*-ſtreet has not given us a little light into the back-rooms of a *True Proteſtant Juries Conſcience*, who being asked *how it came to paſs that upon ſuch plain Evidence they ſhould not find the Bill*, anſwered, *that they were reſolved to hang up as many Papiſts and their adherents* (viz. *Maſqueraders and Tories*) *as they could, but no True Proteſtants*, and whether this be Law, Juſtice, or honeſty?

4. Whether *Dick Implement* will not ſend his many thouſand Petitioners that are coming out of *Leiceſter-ſhire*, after *Frank Smiths* thouſand Watermen who are gone to *Jamaica* or *Penſylvania*, for any thing has been heard of them ſince?

5. Whether, if *Simon Main* one of the late Kings Judges was Father to one of the Grand Jury, his Majeſty was not likely to expect the like Juſtice from the Son, as his Illuſtrious Father, did from the Father *Caterii paribus.*

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